

food and the burning of incense. They were usually just before dawn (although they might be held during the day), and with the stately hall, the official costumes of the participants, and the pos-turing, music, and procedure through which many successive gen-erations had expressed their reverence, could be very impressive. Official visits were supposedly paid to the temples twice each month. x

\ These temples, it may be added, existing as they did through-out-the Empire, and maintained officially, (were potent in reen-forcing and continuing Confucianism.) Added to them were halls to Confucius in at least some of the* state schools which helped still further to preserve for the Sage and his teachings the loyalty of the powerful official-scholar class.

Another shrine connected with the state cult was the *Ch'eng Huang Miao*, literally the "Temple of the Wall and the Moat," but more freely translated as the Temple of the Tutelar God of the City. Each walled city was supposed to have one. Here was an image of the local *Ch'eng Huang*, or god. He was often repre-sented with two assistants, and sometimes with his wife and con-cubines and sons, and with other gods. While the image remained constant, the god himself was usually thought of as changed from time to time, much as the local magistrates were transferred. Con-firmation of the position was theoretically made by the national head of the Taoist cult, subject to the approval of the Board of Rites. He was often conceived of as a deceased official, and in some cities was a deified local hero and remained constantly at one post. The god and his temple usually played a fairly impor-tant part in the life of the city. Magistrates were expected to make them official visits. Semi-monthly

ceremonies were held
and usually twice a year, in the spring and autumn,
the image of
the god was carried in procession through the
streets. The god
and his entourage were often cared for by
societies, membership
in which might carry with it social prestige. The
common people
said prayers and made offerings in the temple, and
to the god was
announced each death in the community. The god
was expected
to protect the city from harm. He was also believed
to watch the
deeds of the inhabitants, to report them to
Heaven, and to turn
over evildoers, on death, to the ruler of purgatory.
This latter
conception was of Buddhist provenance and an
illustration of the